# Lutheran Herald

August 20, 1957

Volume XLI . . . NUMBER 34


PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Bishop Hans Lilje, president of the Lutheran World Federation, and Mrs. Lilje in their home at Hannover, Germany

# Bishop Lilje -- Stalwart of God

Bishop Hanns Lilje of Hannover, Germany, is a short, stocky man of 58 whose cherubic appearance masks the strength of will and certainty of conviction of a Christian who has faced violent death for his faith.

As president of the Lutheran World Federation, Bishop Lilje is the titular head of the largest Protestant denomination on earth. He is also Bishop of the Evangelical Church of Hannover, president of the United Lutheran Church of Germany, vice chairman of the Evangelical Church in Germany, and member of the Central Committee of the World Council of Churches—all honors he has earned in the decade that has passed since the years of suffering and persecution he endured under modern totalitarianism.

Today he's physically robust again. His round, full face, beneath a white-fringed bald head, is the picture of smiling health. His blue eyes reflect the peace and serenity of a man who has plumbed the depths of God's love.

### *One Can Pray Even With Chained Hands*

It was different in April of 1945 when American soldiers entered Nuremburg and threw open the doors of the Nazi prison. There they found a gaunt and wan Hanns Lilje, chained hand and foot in his solitary cell. Weak from hunger, black spots danced before his eyes when he tottered from his cot. His execution had been only a matter of hours away. But he was ready. He had been preparing for days.

A fellow prisoner had whispered to him the procedure his Nazi captors would follow. He would be told to stand on a small stool and place his neck in a noose dangling from the ceiling of a remote cell. Then his guard would kick the stool away and leave. He would gasp his last strangling breath alone.

But Bishop Lilje claims he never felt alone in any of the Nazi prisons where he spent nine months during World War II. The longer his imprisonment lasted, he says, the more evident it became that there was an unseen power present among him and the other churchmen imprisoned with him for defying the Hitler regime.

"It was much stronger than that of the common political resistance," he adds, "it was the power of the Christian faith. And as one after another of us recognized this fact, our sense of its power increased. . . . One can pray, even with chained hands."

He spent hours every day in prayer and meditation. And then, when execution of his death sentence seemed imminent, he spent another hour in which he sought courage to mount that stool. "I looked up to Christ in Gethsemane and asked that my knees should not tremble," he says.

With the cheerful clarity of one who has ceased to cling to life, he could speak courteously to the jailer who clamped on his fetters, and even assist one particularly green young S. S. guard who did not understand how to close a new type of handcuffs.

### *The Prison Doors Swung Open*

When the prison doors swung op to freedom, men shouted and wept joy. Hanns Lilje stood silent. Some upbraided him. He tried to expla The wall between the visible and invisible had become very thin. I spite his relief and thankfulness, was asking himself if his time of t had done all that it should in cleansi purifying, and giving him n strength.

"I realized," he says, "that the w back to life would be very long a very difficult."

He admits his first sermon af liberation was not acceptable to hearers. In the prison chapel itself tried to preach forgiveness, turni the other cheek. People were not rea for it.

His second sermon went better. T he preached in a packed church w the windows gone and the roof p tially destroyed. Outside the gapi windows nearly a thousand more h gathered. After years under a dicta who told everyone where to go a what to do, people were flounderi dazed, lost. They listened avidly this man who had defied the Gesta for the sake of the Gospel, wh "crime" had been that he always "dr such large crowds."

"The only way out of darkness a misery," Hanns Lilje proclaimed, the road of obedience to God."

He returned to his administrati duties in the office of the Church

Lutheran Herald
Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REROM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fif Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Su scription price, United States and Canada, per year $2.75. Entered as second class matter January 14, 1931, at the post offi at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishi House, Minneapolis 15, Minnesota.

**The Lord is my light and my salvation;**
**Whom shall I fear?**
**The Lord is the strength of my life;**
**Of whom shall I be afraid?**

nover. There he plunged into the fare and relief work of the Church. certain quarters his name was ken of for the presidency of the West German Republic. He re- d. He was a churchman, first and

### e *Lingering Grief*

ut he was a churchman who felt Gospel message must be related to problems with which people were ng. Together with other church lers, he disputed the view that in tics the Church must be blindly l to the State, no matter what the e did. The Church, these men said, a responsibility in temporal affairs. few months after Germany's ca- lation to the Allies, the "Confessing urch" of the resistance days was rn in the formation of the Evan- cal Church in Germany, a federa- of Lutheran, Reformed, and Uni- Churches which maintains a peri- unity across the Iron Curtain veen East and West.

he Council of EKID, of which op Lilje is vice chairman and Bish- Otto Dibelius of Berlin, also a Lu- an, is chairman, spoke out on the al dilemma of the nation, accept- the blame "for not having acted e courageously, for not having ed more fervently, for not having ked more realistically."

his process of earnest self-examina- has gone on, and in it Hanns Lilje has been an eloquent leader. Speaking to 2,000 participants of a youth rally after his consecration in 1947 as Bishop of the Church of Hannover, he gave a typical example of his post-war preaching.

"The lingering grief and measureless need may seem to goad us to despair," he said. "For we know that we have also ourselves to blame. But there is divine forgiveness, if we repent. And this is God's way of helping us to make a new beginning, and to have confidence in the future. I am utterly persuaded that God through Christ is our unfailing help."

### *"The Church Must Never Again Live in a Ghetto"*

Bishop Lilje has been a prime mover in the formation of Evangelical Academies, or discussion groups. To these, members of various professions, doctors, lawyers, teachers, students, housewives, are invited to talk over the problems of today's Germany.

Organizing a conference of journalists, he set the subject simply as "Hitler." Most of the best known news men in the country came—men who had fought Hitler and men who had sincerely and mistakenly supported him. They delved into the historical reasons for Hitler's rise, the shortcomings of both the conservatives and the socialists.

"We showed," says Bishop Lilje, "that many people who never took an active part in Nazi activities may still have paved the way for the Nazis by neglecting the philosophical and religious issues involved."

The Bishop is determined that the Church must be a factor to be reckoned with henceforth in German life. It must stand in the forefront of public affairs and never again descend to "live in a ghetto" as was the case under Hitler.

And he is determined, too, that in the heady new economic expansion of Germany, moral consciousness shall not be usurped by creeping materialism.

He labors constantly to keep the Christian spirit of love and sacrifice alive and to inject Christian principles in practical politics and everyday life.

### *Where the Swastika Once Stood*

He uses every means, including the services of an American Lutheran expert on stewardship and evangelism, to build an active, effective lay participation among members who have traditionally gone to the church, when it was a state institution, only for marriages, births, and funerals, and seldom in between.

He has helped establish the "Kirchentag," or church day rally, to replace the hypnotic mass rallies of the Nazis. A few years ago, 300,000 people gathered in the huge stadium Hitler built in Berlin, people from East as well as West Germany. A cross towered where the Swastika formerly stood. And where the hoarse voice of the dictator once poured frenzied invective through the loudspeaker, the Bishop spoke the Gospel message of love.

At last year's Kirchentag, again speaking to people from both East and West Germany, Bishop Lilje took the 23rd Psalm for his text. "And Thou preparest a table before me in the presence of mine enemies," he said, and went on: "We are all going home to face enemies, but, remember, Christ prepares a table before us. He is with us. Trust Him."

### *Scholar, Author, and "Journalist's Bishop"*

For all his erudition and scholarship (he is fluent in six languages and has written 14 books), Bishop Lilje insists on simple speech. He criticized the main study document of the World Council of Churches at Evanston in 1954 as "lacking in hope" and as "too theological and not sufficiently common in its language." Some say he is fanatical about using clear, simple words. He says if you can't be clear and simple, then you don't believe. Bishop Lilje's publications cover political, literary, philosophical, historical, and religious themes.

Bishop Lilje's interest in promoting live and responsible journalism is evidenced by his chairmanship of the Chamber of Publicity of the Evangelical Church in Germany and by his personal directorship of the weekly *Sonntagsblatt,* which covers a wider field than most religious periodicals and is one of the most popular church papers in the country.

Always co-operative with the press, he is known abroad as the "journalist's bishop," and he's also a great favorite with news men in the United States, where he has been a frequent preacher, lecturer, and commentator on public affairs since his first visit in 1931.

Prior to the World Council's Assembly at Evanston in 1954, while attending Lutheran meetings at the University of Chicago, he stayed at a small hotel on the South Side. A fire broke out in a nearby drugstore and, as a precautionary measure, guests of the hotel, including Bishop Lilje, were evacuated. Asked by a reporter how he had reacted to the emergency, he replied with a smile, "Oh, I walked out quietly—as befits a child of God."

As fluent in English, French, and Italian as in his native German, the Bishop, whose other languages are Greek and Latin, has a ready wit and adaptability that endear him to people wherever he goes on his travels.

An audience that listened intently to his serious address burst into unrestrained laughter when he cited the stock gibe against Christianity, "Although it has been here 2,000 years the world is no better," and then capped it with: "There has been water on the earth for more than 2,000 years and yet one still sees plenty of dirty people."

He not only knows English, but he knows colloquial American, too, and has entered into bull sessions with young GI's with the same success that he earns in weightier councils with higher echelons.

In July of this year, for the second time since his election as president of the LWF, Bishop Lilje had an interview with President Eisenhower. His previous visit at the White House was in 1953 in the early part of Eisenhower's first term. In former years, he was received by both Truman and Roosevelt.

The son of a deacon, Hanns Lilje was born on August 20, 1899, in the intellectual city of Hannover, the ton of Germany. During the World War, he served as a pr in the German Army. Later he stu at the universities of Goettingen, I zig, and Zurich and at the Loc Cloister.

Ordained in 1926, he returne Hannover and served as a student tor for a year. Then he became ge secretary of the Student Chris Movement in Germany and also president of the World Student C tian Federation, in which capacity served until 1935, traveling to I Egypt, and the United States.

His enormous high-ceilinged, b lined study is filled with souveni these travels—interesting Oriental estries, vases, carved figures. His dence, however, is not elegant or posing. Only now, 12 years after war, a new home is under cons tion for the Bishop. He insisted every single small parish church r be restored first.

In his many absences, and he been traveling almost constantly s his first trip to the Orient 30 years his short, dark-haired wife, Frau H Lilje, quietly takes on many of church administrative duties and k things moving in orderly fash Three children, two daughters a son, are now grown. One of his da ters is married to a young Ger physician, a refugee from Eastern many, and there are two small gr children.

Despite his informality when America, Bishop Lilje preserves a nified decorum in Germany, wea the most formal clerical garb and ing in a Mercedes Benz "300," ma by a very correct chauffer. He ex always to be addressed as "Y Grace."

"You know this is not for me," confides, "it is for the Church."

On his first visit to the U. S. a the war, so the story goes, the Bis went shopping for a new suit clothes at Brooks Brothers in N York City. When he entered the st a clerk approached and asked, "I I be of assistance, Your Grace?"

Turning to his American compan Bishop Lilje observed that this was first time he had been properly dressed in America.

## *ion for the Church"*

Busy as he is with church affairs in own country, Bishop Lilje works ually hard for world Lutheranism d for the whole Christian ecumenical ovement. President since 1952 of the VF, he is the highest-ranking repre-ntative of some 50 million Lutherans. Perhaps because he knows only too ll what imprisonment under a totali-ian regime can mean, Bishop Lilje ored ceaselessly with other LWF icials to effect the rehabilitation of utheran Bishop Lajos Ordass of Hun-ry. Last fall the efforts were crowned th success as Ordass was cleared of e charges which sent him to prison. The grateful Hungarian Lutheran imate, now restored to office, calls shop Lilje, "Lion for the Church."

A prime mover in the birth of the orld Council of Churches, and mem-r of its important policy-making entral Committee, he played a promi-nt role in the great ecumenical gath-ings at Amsterdam, Holland, in 1948 d at Evanston in 1954.

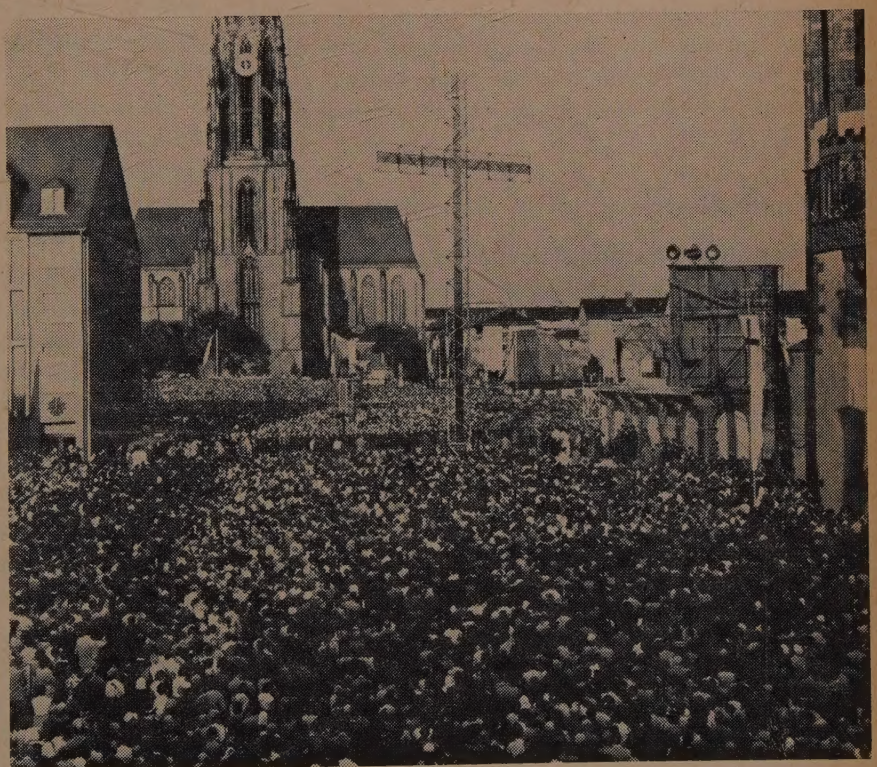
Just as the ancient Church held ecu-enical councils of lasting effect and r-reaching influence, in which they nited in a concentrated effort to re-ink the Christian message for their y, so, he feels, the modern Churches ve the same imperative to face the oblem of our time and to rethink eir Christian message for realistic, actical application now.

"The only loyal contribution of a rticular denomination towards this mmon aim," says Bishop Lilje, "is e attempt to represent within its enominational framework as clearly d purely as possible the One Holy postolic Catholic Church of our eed."

"We do not yet know," he adds, whether the grace of God and the wer of His Holy Spirit will use this orld-wide Assembly in Minneapolis an instrument to revitalize the Lu-eran Church. But if this happens it ill be an immediate contribution to e Christian vitality of the Church niversal."

Should that be one of the ultimate uits of the LWF's Third Assembly, will be due in no small part to the tellectual and spiritual leadership of ishop Hanns Lilje, stalwart of God.

In a visit to South America in July, Bishop Lilje was eager to get the facts concerning the problems that Protestants have been facing in Colombia. Here the Rev. Arnfeld C. Morck, superintendent of the ELC mission in South America, shows Dr. Lilje a map of the various mission stations. The picture was taken by Robert Gussick, Missouri Synod missionary to the Canal Zone.



Bishop Lilje helped establish the Kirchentag, or church day rally, to replace the hypnotic mass rallies of the Nazis. At last year's rally, attended by 300,000 Protestants, Dr. Lilje took the 23rd Psalm as his text —"And Thou preparest a table before me in the presence of mine enemies." He said: "We are all going home to face enemies, but, remember, Christ prepares a table before us. He is with us. Trust Him."

# An Open

**To the Convention Delegates of the Lutheran World Federation Assembling in Minneapolis, Minnesota August 15-25, A.D. 1957**

My dear friends and co-workers in the Kingdom:

This is to bid you a warm and cordial welcome in the Name of Christ as you come from the far corners of the earth to the hospitable shores of America to hold your convention in the Twin Cities, one of our country's great Lutheran strongholds.

Although the synod of which I am a member is not affiliated with the LWF, I can assure you that not a few of our professors, a great many of our pastors, and a very large number of our lay members sincerely wish that we were. Many of us do not share the views expressed in the newspaper of the Lutheran Laymen's League by a German theologian who served one of your affiliated groups during the past several years in far away Australia. We are not happy, in a way, that his views were given such prominent expression, but still we are glad over the fact that these views came from his pen, and not from the pen of one of our own members. It is probable that the very lengthy article, which was given such wide currency in our circles, was not read by too many laymen. What is more, I doubt that it greatly influenced those who did read it. In any event, the sentiments expressed you may be sure do not represent anything like the unanimous views of our synod. Not only I, but a great many others in our synod, would like you to know that we wish you well in the LWF.

## We thank God . . .

(1) For all the good you have been able to do, especially also through the National Lutheran Council, in helping orphaned missions after the Second World War.

(2) For the effective and organized manner in which you afforded charitable aid to many peoples who were in great need. (We appreciate the privilege of joining you in your work.)

(3) For the part you have played in securing the liberation of churchmen imprisoned by the Communists. (It must make your heart sing to think that God gave you the privilege of effecting the release from imprisonment of such a man as Bishop Lajos Ordass of Hungary. We deeply regret that we are unable to assist you in this.)

(4) For the opportunity your Federation provides the Lutherans of the world to get together for a prayer-

*Dr. Geiseman is pastor of a large Missouri Synod congregation in River Forest, Ill., and editorial associate of the "American Lutheran."*

ful mutual consideration and discussion of the gre truths of God and the Kingdom tasks which He h assigned to His Church.

(As God hears the prayers you speak for and wit each other and jointly engage in searching the Scripture you are affording the Spirit of God an opportunity to bless your witness to each other as to make tho within world Lutheranism who are weak to becom strong and the strong to become stronger in savi faith, in Christian understanding, and in dedicated d votion to the God and Christ of the Holy Scriptures.

(If there are those in our synod who regard yo coming together as contrary to the Word of God, th please be sure that they by no means represent the una mous view of our synodical membership.

(It is our hope that your getting together in Goo Holy Name with the invocations of the Holy Spirit lead you into a complete oneness on the basis of divi revelation will be richly blessed by the Lord of t Church.)

(5) For your graciousness in submitting the preli nary drafts for your brochure, "Christ Frees and Unite also to the members of our theological seminary at Louis and for embodying their suggestions in the fi copy which will serve as a guideline for your theologi discussions at the convention. (We regard this invitati for critical comments and suggestions on the part our theological faculty as an eloquent expression of yo earnest desire to bring the fullest measure of the th logical learning of world Lutheranism into the serv of our Lord and His Church.)

(6) For the part some of your leaders courageou played in persuading the World Council of Churches adopt a rule of representation at its conventions by c fessional rather than by mere national or geographi groups.

(7) For the part played by your leaders in persuadi the WCC to busy itself with basic theological iss rather than with the surface matters of a purely activis nature.

# Letter

Reprinted from the "American Lutheran"

## We pray God . . .

(1) That He will use you and your convention nightly to reflect glory upon His Name and to advance noticeably the cause of His Kingdom.

(2) That your witness to the truth of Christian revelation will be so clear and powerful as to call forth the jubilant hallelujahs of all who are earnestly concerned about the weal and woe of the holy Christian Church.

(3) That you will employ wisely and effectively the mass communication media of press, radio, and television to tell the peoples of the world, and most particularly the people of the U.S.A., what the Lutheran Church does teach on the basis of the Holy Scriptures and its accepted confessions.

## An Invitation . . .

It was the privilege of my congregation and myself to entertain a notable group of the men at the time of the WCC convention in Evanston. Our men still recall the event with great pleasure. I hope many of your people will take the time while in this country to visit some of our synodical institutions such as our seminary in St. Louis, our teachers' college in River Forest, and our pre-theological school in St. Paul. You will receive a very cordial welcome at any of these institutions. I hope also that you will visit some of our parish churches and Christian day-schools in the Twin Cities, Chicago, St. Louis, or wherever you may find it convenient to do so.

In conclusion, may it please Almighty God to pour out His finest benedictions upon you, individually and collectively, and to use you for the strengthening of Lutherism and for the promotion of Christianity in a world trembling with an H-bomb in its hands.

Yours in Christ,
O. A. Geiseman

# *A Prayer*

O God of mercy,
who so carest for me as if
Thou hadst none else to care for,
yet carest for all even
as Thou carest for me, I
commend to Thee
my own needs but also the needs
of all this world of men
to which I belong.

Remember in Thy mercy all the
sons of men.
Let the whole earth be filled
with Thy praise
and made glad
by the knowledge of Thy name.
Let there fall upon all mankind
a sense of Thine excellent
greatness.
Let the nations fear Thee.
Let Thy glory rule over
every court and market-place.
Let Thy law be honoured
in every home.
Redeem the whole world's life,
O God,
and transform it utterly through
the power of the Holy Cross.
Amen.

From A Diary of Private Prayer
by John Baillie ©

Impressions from the convention of the Lutheran Church in Germany by a Latvian d.p. student

Lilje and his German colleagu

# Search for Contact

Kristaps Valters, ..

While the head bishop Dr. Lilje reported to the delegates from East and West Germany in the ultra modern Convention Hall of the new parish house of St. Michaelis in Hamburg, while the film and television cameras hummed—stood a little man in dirty working clothes outside on the street. Both sceptically and longingly he looked at the flags, the official Mercedes and Volkswagens in front of the parish house, the windows of the Convention hall. It seemed he represented the burning question of the modern German man in East and West alike: Do you have something to say to me that makes sense, something that helps me, something that heals me?

This man on the street was "the test of the times" for the Church that the Convention talked about. Everything on the agenda of the Convention: the sermon, the catechism, the order for the service to the sick and dying, the private confession of sins, the pericopes showed a concern on the part of the Church for the man of today. The efforts were sincere, but on the whole too conservative. It came to pretty hot discussions at some points. One of those points was the newly drawn up order for the private confession of sins by the head of the liturgical department, Dr. Mahrenholz of Hannover. Dr. Goppelt, professor of New Testament at the University of Hamburg, questioned the immediate basis of such an order in the Scriptures. He maintained that this kind of order was introduced into the Church during the 4th century as a substitute or emergency measure for what the New Testament really understands as confession. Everything that smacks of compulsion should be thrown out of this order.

Sharp discussions centered around the revised catechism that was presented to the Convention. The Bishop of Württemberg, Dr. Haug, who took part in the Co vention only as a guest observer, asked why the expr sion, "resurrection of the flesh," is not changed in "resurrection of the body" as the Württemberg Chur has it already. "Flesh" sounds archaic and funny, a no one in the world would say it so.

The problem of the language and the interpretati of the biblical message for today climaxed in the l tures and discussions about the sermon. "What a how should we preach today" was the main theme the Convention. Professor Dr. Müller-Schwefe put this way: The biblical terminology must be familiar the Christian. Sin, reconciliation, righteousness, etc. a not empty sounds for him, but the words of life. Y Christians live in this world and must speak the la guage of today. It is inexcusable if a Christian can ta naturally about his daily activities to his unchristi friend, but falls into a stiff and pious tone and archa speech when it comes to the Christian message. W should learn to say "spiritual things naturally." T "language of Canaan" is spoken by men who have n accepted this world. And that means a betrayal Christ, because He wants to be the living Lord of toda the friend of the man on the street.

Then the attention focused on the personality and l of the preacher. Dr. Lilje summarized it by saying th in the final analysis the true and good sermon depen on the solidarity, sympathy and love of the preach for his people, for the man on the street.

Churchmen with clerical gowns, crosses, flowe speeches in camera lights—a little, tired man with pro lems and frustrations on the street. Will they find a w together? On this question depends the future of t German Lutheran Church.

# A Women's Guild

Chaplain (1st Lt.) Curtis G. Johnson

here is only one thing worse for family than to have a father gone, d that is to have a mother who feels rry for herself." This is the opinion one of the wives at Altus Air Force se, Oklahoma, a base of the Strate- c Air Command.

Being in Strategic Air Command, or AC, as it is commonly called, we d that husbands are often gone more an they are at home. Men and air- aft must stand ready to fulfill the imary mission of SAC—to deter any ggression that might be directed at e United States. In order to maintain is high degree of readiness and effi- ency, it is necessary for these men be in constant training, both here home and in foreign countries. This uld mean hours of loneliness for ives of these men.

At Altus Air Force Base the Church as stepped in to provide outlets of llowship. It has been our goal since aving been assigned here to provide complete ministry for our Lutheran ople. Besides a regular Sunday morn- g Lutheran worship service, we have confirmation class, adult instruction asses, and a newly organized women's uild.

We would like to tell you a little out our women's guild because it is ther unique. To be sure, here, as n every base and in every community, ere are many activities in which the ives may participate; however, few, if y, of these activities serve to direct tention and action to Christian love d service toward other people. We ve found that often the greatest fort was in being entertained or rved, whereas Christianity involves tering into the Christ-life of servi- de.

The stated object of the guild in its nstitution is to: (1) Assist in sup- rting the chapel program and the utheran mission in the area. (2) To rture the spirit of Christian fellow- ship. (3) To aid in worthy causes. An added article asserts that the guild will offer its services in case of emergency in any of the families of the members.

With the wide travel experiences of most Air Force wives, it is not at all difficult to find projects worthy of support both here at home and abroad. The first project of the guild was to collect materials for layettes for Lutheran World Relief. One of the areas to which these go is Hong Kong. Since a couple of the members had been there recently, they were able to give first hand accounts of the need which exists there.

The guild also offers the opportunity for mothers to share problems peculiar to the Air Force wife. Here they can discuss the needs for denominational instruction for their children. The particular effect that is most damaging in general Protestantism is the lack of specific religious education for the children. Thus the guild helps direct parents to the importance of our Lutheran educational heritage for their children.

We are convinced of the need for groups such as ours both in home congregations and at military bases. With the draw of the military towards general Protestantism we must be constantly aware of our responsibility to prepare our people for this, and to help them understand our Lutheran heritage more fully.

Above: Members of the Lutheran Guild enjoy a coffee-break and some good fellowship.

Below: Members of the Altus AFB, Lutheran Guild are shown discussing a tentative project—layettes for Lutheran World Relief. Each month some worthy project such as this is undertaken by the group.

# Keeping Company

**Religion is an explosive issue—**
**and never more so than when**
**it is a factor in marriage.**
**A Roman Catholic priest writes about**
**mixed marriages.**

Reprinted from "Our Sunday Visitor"

Bert was a Lutheran. Mary was a Catholic. And th were in love. Both families were upset, of course, b cause the Steins—being devout Lutherans, and the She —being devout Catholics, could see no good in th matrimonial mixing of religions.

Apart from these forebodings, the match looked li a "natural." Both the youngsters were athletic, clean-c and bright. Both came from white-collar families lo established in their town. And both of them laughed the fears of their families.

They often discussed religion between themselv They agreed that there was a God and an afterlife. Th agreed that everyone should go to church, and they h hit on what looked like the obvious solution: you your way and I'll go mine.

So they announced their engagement and began ranging the details of the wedding. Should it be t Lutheran minister or the Catholic priest?

Mary talked long and earnestly. Her church holds th there is no true marriage involving a Catholic unl a priest officiates. The Lutherans would recognize su a Catholic marriage as binding and lawful, so—while looked like an imposition on Bert—the wedding wou have to be in the Catholic church. Bert finally yield when Mary pointed out that, after all, the wedding d tails are generally left up to the bride anyway.

But Bert thought it should be a "big" wedding wi Mary all wrapped up in heirloom lace, a swarm of tendants, ushers, music, flowers, and all the trimmings

"That would be lovely," Mary said ruefully, "but can't have it. You see, this is what we call a mix marriage, so we can't have it in the church. It will ha to be in a reception room at the priest's house, so we have to keep it small and informal."

Bert swallowed hard on that one, but he was s game.

Then the two of them called on Father Williamson talk the thing over.

From the way the priest talked, it seemed as thou he felt with the Steins and the Sheas that the whole thi was ill advised. But when he saw that he couldn't ta them out of it, he conceded that things might be ranged.

"First, though, the promises," he said, pulling a lo form from the top drawer of his desk. "Before I c even start proceedings—"

"What proceedings, Father?" Bert asked.

"Why, I'll have to get a dispensation from the Bisho the priest said with some surprise. "Didn't Mary t you? Our Church feels so strongly about these marria that she has passed a law forbidding them. Only in p ticularly urgent cases is she willing to make an excepti At such times we get what is called a dispensation. B with the application, we must submit these promis

gned by the non-Catholic party. Here—read these."
Bert's eyes dropped to the paper he had just taken
om the priest:
"I agree
"1 To contract marriage indissoluble except by death,
cording to the rules, regulations, and discipline of the
oman Catholic Church, and in no other way.
"2. To have all children born of said marriage duly
ptized and properly instructed, educated and reared
cording to the rules, regulations, discipline, and teach-
gs of the Roman Catholic Church.
"3. That the Catholic party and all the said children
rn of said marriage may at all times without hin-
rance of any kind freely practice and exercise the Roman
atholic Religion; and in the event of death they shall
buried in a Catholic Cemetery and in no other."
"Now this," said Father Williamson, coming around
e desk and pointing toward the foot of the page, "this
what Mary signs, together with the rest—"
"I solemnly promise
"1. That no other marriage ceremony than that per-
rmed by a Catholic priest will take place.
"2. That all our children will be baptized and edu-
ated in the Catholic faith.
"3. That I will endeavor, to the best of my ability, by
ord and by example, to convert my non-Catholic part-
er to the Catholic Faith."

By that time, Bert's face was brick-red. He looked as
ough he were on the point of exploding.
"But Father," he blurted, "I'm a Lutheran. I respect
ou people and your beliefs, and I would have been
illing to split the children with you—but this!— why,
is paper practically ignores the whole Protestant posi-
on. I couldn't conscientiously sign this. It would make
e a stranger in my own home. Come on, Mary, let's
o over and talk to my minister. I'm sure we'll be able
o get a better deal than this!"
Then Mary started to cry. Father Williamson sat
atching the tableau in silence. Finally he stood up.
"You two better go home and think this over. Pray
ver it—pray hard. And Mary, you pray especially to
e Blessed Mother. You just can't afford to do the
rong thing. Your salvation and the salvation of your
hildren depend right now on your choosing the right
ourse of action."

Let's leave Bert and Mary, now, and look at their prob-
em. Religion is an explosive issue. It's something deeper
an romantic love. Few love affairs date much before
e age of 18 while religion goes all the way back to the
radle. It is impossible just to shrug off so many years
f training and indoctrination. The calf-love boils off
ut the religion stays, to console or torture as the case
ay be.

Bert was right. No convinced Protestant can sincerely or conscientiously put his hand to the Catholic marriage promises. As for the Catholic attitude, the Catholic Church sees herself as the sole authority in religious matters. She holds the only franchise granted by Christ and in her eyes all the sects are in unauthorized competition with her for souls. So she acts in accordance with her convictions.

Bert and Mary could appear before the Lutheran minister, but according to Mary's convictions, it would not be a marriage. She would be throwing herself into a state of sin. She could not receive the sacraments. She would be nagged by the thought that if she died, she would lose her soul. Her conscience would torment her and the situation would only get worse as the children arrived, one by one, to seal the union.

And no husband can be happier than his wife. If Bert really loved Mary, he would be as miserable as she.

However, even should Bert agree to the promises and even if they should be married with a priest officiating, it wouldn't solve all the problems.

We Catholics are unalterably opposed to artificial birth prevention. We regard contraception as a wicked and unnatural thing. But if even a Catholic husband and wife have trouble keeping this particular law of God, what would Mary encounter with Bert, who has no special convictions one way or the other on the point? Suppose he decides to have no children at all the first year?—or suppose he sets a limit of three children and no more? Can Mary expect him to live like a priest for the rest of his life without any sex at all, out of mere respect for what he can only see as a set of silly scruples on her part? And yet if he doesn't, practically every sexual contact will violate her conscience.

As for Mary, she is taking on a certain amount of risk. Her Catholic conscience cannot accept divorce, whereas Bert—however he may feel right now—will be more likely to adjust himself to situations as they arise. Protestantism in general is lenient on this point. Hence the marriage will stand only as much strain as Bert can bear, since divorce and a second effort will always pop into his mind as the ultimate answer to every difference.

Also, Bert is likely to rebel against the pious pictures, statues, books, and medals that will inevitably find their way into his home. No meat on Friday, Mass every Sunday for Mary, special evening devotions in Lent, during Forty Hours, or when there is a mission; prayers before and after meals; parish financial drives. . . . There will be so many occasions for bickering.

In plain language, this all adds up to the conclusion that to insure happiness in marriage, Protestants should marry Protestants, Jews should marry Jews, and Catholics should marry Catholics. It can be done and, indeed, it is well worth doing!—Father Richard Ginder.

[*See editorial on page 785*]

# EDITORIALS

## To You, Our Honored Guests

This was originally planned as an "Open Letter" from the staff of LUTHERAN HERALD, representing a group of typical American Lutherans, to the delegates and visitors to the Third Assembly of the Lutheran World Federation. Then we decided to reprint Dr. Geiseman's fine "Open Letter." Two in one issue seemed like too much of a good thing, so this didn't get to be a letter, open or otherwise.

It is nevertheless addressed to our honored guests. As we write, the opening of the Assembly is eleven days off. Here in Minneapolis, the tensions are increasing and the tempo of preparation is becoming unbelievably fast. Non-Lutherans as well as Lutherans are fully aware that something unique is in the offing. It is not surprising that a letter addressed, "Christ Frees and Unites, Minneapolis, Minn.," is unerringly delivered to the Assembly office. Everybody knows that the Assembly is about to open and that it will discuss "Christ Frees and Unites."

When this issue comes from the presses, the Assembly will be under way. We will have become used to seeing in the flesh men and women whose names have loomed large but who have been personal strangers to us. We will be hearing you speak, we will be mingling with you, we may even be having the privilege of becoming personally acquainted with you. Some of you will be honored guests in our homes; you will be preaching from our pulpits.

One aspect of the Assembly which is coming to have more and more appeal to us—in anticipation—is what we may condense into the word *mutuality*. Above all else, some of us are beginning to realize that world Lutheranism is never again going to look the same to us as it has all our lives. We page through a volume like *Lutheran Churches of the World*. There we learn how truly world-wide is the communion to which we belong. In countries we shall never see, as a part of cultures which will always be strange and foreign to us, we become aware that there are millions who share the faith we have, who sing the hymns we do, who follow a liturgy much like ours, who have the same hope for time and eternity. Objectively, we assimilate that information. But it is still "foreign" to us.

The same is true of *persons*. To be sure, many a name has become a household word among American Lutherans during the past decade and a half which was totally unknown before that. But most of us haven't *met* you. And of course there are many of you whose names are still largely unknown to the rank and file of us. We have been looking forward to the days of the Assembly as the time when, as it were, we shall clothe the skeleton of theoretical knowledge of you with the flesh and blood of reality, of face-to-face knowledge.

And we hope that that will be mutual. We hope that you have been as anxious to meet us as we to meet you. For most of you, prior to the opening of the Assembly, we have been "foreigners." Well, that is not surprising as we have just said, you have been "foreigners" to us too. So *mutuality* will be a process of recognition, a dawning awareness of oneness.

Yes, *oneness*. "Christ Frees—*and Unites*." We shall leave it to those of you who are theologians and learned men to lead us deeply into the meaning of that unity in Christ. The rest of us may be forgiven if our understanding of it is a bit superficial and partial. That does not make it any the less sincere—nor, perhaps, less important; there is something in Scripture about "Out of the mouth of babes and sucklings thou hast brought perfect praise." If we know what we mean by mutuality we are seeking at this Assembly, it may help that we will be able to interpret the discussions in the light of what we know we seek.

We know that our mutuality in Christ begins with the Gospel which is yours—wherever God has fixed your sphere—and ours. The saying that "the ground is level at the foot of the Cross" is a good deal more than a pious platitude. It is in Him we meet, Him whose forgiveness imparted to penitent men is the greatest levelling force in the world.

We know, too, that out of that basic mutuality grow others as well. You pore over the pages of the Bible, as to you it is God's Word; we pore over ours, and to us also it is the Word. If we got mixed up and you picked up our Bible and we yours, we might find it confusing. But only superficially. All we would need would be knowledge of each other's language, and we would know that the two books are identical.

Then there is the mutuality of the Sacraments. Babies cry in the universal language of babyhood and one of them is as appealing and needy as another—and all of them meet at the baptismal font. The knees of Germans and Hungarians and Indians and Malagasy and Americans look much alike—and they all need to bend at the Table of their common Savior.

And not least is there mutuality in purpose. Together we are going to build the Kingdom, aren't we? The Words of the Great Commission are, "Go ye into all the *world*"—and if that doesn't lay down the basic principle of mutuality, then we just don't understand what Jesus meant.

So we echo the words of Cornelius to Peter, "You have been kind enough to come." Of course we are selfish. We know full well how much you are bringing to us, and we want to receive it all. But we are hopeful that we may have something to give, too. For that also is the nature of mutuality—you give, we give; we receive, you receive; you are strengthened, we are strengthened. All that adds up to one tremendous fact: through our mutuality, the Body of Christ is strengthened, the divine purpose of salvation is furthered, the Kingdom of God is more firmly established.

God's benediction upon you while you are here; God's peace over you as you depart; God's will be done in you and in us—together.

## Love Does NOT Conquer All

The article immediately preceding the Editorial pages this week may cause some eye-brow lifting. It is reprinted from one of the largest-circulation Roman Catholic periodicals in the world, *Our Sunday Visitor*. It brings in focus as have few articles we have seen the entire dismal problem presented by so-called "mixed marriages," especially when the attempted "mixture" is one Lutheran (boy or girl) with one Roman Catholic (boy or girl).

We are well aware how often this subject has been discussed here. Yet no apologies are offered for reverting to it once more, and no promises are made that we will henceforth "cease and desist." We are quite sure that we shall not do so. Not, at least, as long as we continue to hear the stories of grief-stricken parents, concerned pastors, and, sometimes, heartbroken young people who have tried to mix oil and water with no greater success than usually attends attempts at doing the impossible.

There are a number of aspects of the article we are reprinting which commend themselves. The first is quite obvious, namely, that Roman Catholics are just as unhappy about "mixed marriages" as are Protestants. Let's be done with the nonsense about Roman Catholic priests encouraging their young people to go with Protestant young people, with a sort of missionary vision added to the attraction between the sexes. It just isn't so. The conscientious Roman Catholic priest is just as concerned for the welfare and happiness of his young people as is the conscientious Lutheran pastor. Both know that a "mixed marriage" is fraught with the possibility of so much grief, and heartache, and tragedy that they will do anything legitimate which is in their power to prevent such marriages.

We know of no one who advocates "mixed marriages." The average Lutheran pastor looks upon attempts at forming a successful Christian marriage in the face of the inherent difficulties as attempts at something which is all but impossible. We have the testimony of many who have tried it—and failed. The article in *Our Sunday Visitor* seems to make the vote unanimous.

A second point which influenced our decision to reprint the article is the clearness with which it outlines the Roman Catholic view of marriage. Please note that the writer makes no bones about explaining and justifying the document to which both parties to a "mixed marriage" must consent. Surely, you have every right to be incensed at the effrontery of the Roman Catholic attitude toward the non-Roman Catholic's faith and at the bald assumption of inerrancy. That is all well and good; however, be grateful for the plain-speaking of the article, and remember that it was written for the consumption of *Roman Catholic* young people, not Lutherans. That is one of the aspects of the article which makes it so valuable. Nor can one complain of the spirit in which it is written. Deep concern is apparent in its every sentence.

We know of few adages more nonsensical than the old one that "love conquers all." It doesn't. If it were possible to deal with the problems inherent in "mixed marriages" from a purely objective point of view, matters would be much simplified. But it isn't. No one in his senses will contend that the thinking of a young couple deeply in love is "objective" when it comes to their mutual relationships and their intended marriage.

That points up with jarring effect the necessity of impressing upon young people the folly of letting matters between them and young folks of such diametrically opposed religious principles and beliefs get to the point where the problems *cannot* be discussed objectively. The time to solve the problem of a "mixed marriage" is before the problem exists. In other words, our young people must be encouraged to seek companionship among others of their own faith. In the home, in the Confirmation class, in the Luther League—that is where the facts must be made plain.

# "Planning for Our Best"

Raymond M. Ols
Director of Stewardsh

A Christian congregation is able to do its best only when it is ready to examine its life and work, with prayer that it may be faithful to its Lord. Out of this self-examination will usually come the willingness to venture, to work in a new and fresh manner and spirit. "That is what one prays one's friends may be spared—satisfaction with a life that falls short of the best," writes Kates in "The Use of Life."

In September and October, the congregations of The Evangelical Lutheran Church will be participating in "Planning for Our Best" conferences. These conferences are intended to assist congregations in an examination of parts of their life and work, most particularly the part they have in the many-sided ministry of the Church in America and abroad.

The conferences are actually a series of planned conversations among the congregations concerning their mutual task and commission in our time, and concerning "the best" which can be done in responding to that task. Since every congregation of the ELC is a participant in the work of the Church, it is natural to provide occasions for some pointed and careful conversations. Conventions can do this in part, but visits among the congregations themselves prove even more stimulating.

These conferences or planned conversations will assume that the Holy Spirit works through the witness which we make to each other. Christian discipleship in our time calls for willingness to make our stewardship witness and to give attention to the witness of others. To insist on seclusion and separation is to avoid the responsibility of this witness and avoid exposure to the witness of others which may reveal how far we are from "the best" we can and ought to do.

These conferences will assume that we are mature enough to welcome a chance to counsel with others in order to examine our mutual commission from Christ. Out of this "cross-fertilization" the Church will find new possibilities for development and arriving at "it's best."

The conversations which take place in these "Planning for Our Best" conferences are intended to examine the task of the Church and its congregations. Even the familiar work needs re-study if it is to claim our prayerful and generous concern. There are many insights into Christian Education, Foreign Missions, Home Missions, Charities, Pensions, Lutheran World Action, National Lutheran Council, and Lutheran World Federation which need annual freshening. Besides this re-study, an examination of the state of the Church in the midd of the 1957-58 biennium can profitably be made. O of these discussions each congregation will have an o portunity to review its place in the great commission the Church in 1957 and again in 1958.

It is intended that these conversations between co gregations shall bring an examination of our Christi giving as persons and as congregations. It is possible raise money without much spiritual development on t part of the givers, even to the point of creating bad fe ing. A good discussion may very well assist us to gi with much more intelligence and with much more j as we understand the ministry in which the Church engaged. It promises to bring a kind of giving which supported by meaningful prayer. It should result in much clearer understanding and response to the Bib cal guide for giving, "giving as we have prospere To accomplish this, specific materials have been prepar for the Visitors who will be participating in the disc sions.

These conferences, or conversations, are also plann as occasions for re-examining this year's objectives a studying what each congregation's best would be the support of the ELC Budget for 1958. It is high desirable that another review of these objectives be h this fall, since our non-opportioned objectives for 19 are a new venture and many congregations moved w some hesitancy in setting them. This review promi to help them proceed with more assurance and perha more courage.

Furthermore, each year ought to stand by itself in c Christian planning. This is as true for the work of c church body as it is within our own congregatio Christian work and responsibility do not remain stat and they ought not to do so. We formerly kept c apportionments for two years, but that was becau it was an "apportionment" of a two-year budget. N that we are stating our own objectives, it is much m in keeping that these be annually reviewed to determi if we are doing our best.

We call these fall conferences "planned conversation The Department of Stewardship is assisting in the pl ning. It is bringing together the men who will serve Visitors in these conversations that they may think ca fully about the visits. It is encouraging the congre tions to make room for these visits on the fall calend and to make the occasion a time when a large secti of the congregation might meet to "plan for their bes

# Meditations for the Family Altar

J. R. Hestenes

## TOWARD THE ELEVENTH SUNDAY AFTER TRINITY

**ıe Epistle: Romans 6:1-23**

**The Gospel: Matthew 21:23-31**

### Monday, August 26
### IT HAPPENED TO ME

**Read I Corinthians 15:1-10**

*Now I would remind you, brethren, in hat terms I preached to you the gospel.*

At all times Paul stood ready to de- ıd his right to preach the Gospel. Es- cially when his enemies spread word at he was not a regularly called apostle. e had a right to preach because he was ıt by the Lord and because he wanted share what he knew was true.

No Christian can be denied the right speak for the Lord Jesus. Not all ristians get up in a pulpit and preach sermon. They are not expected to, and ey are not able to. But all Christians n speak for Jesus.

On what terms? Simply this, that what ou have to say has happened to you. it hasn't happened, you have nothing say. If it has happened then you can't lp doing and saying that which will ad others to believe in Christ. If you ıve been convinced you will be con- ncing.

*Reach me with Thy truth, O God, then se me to reach others that they may be ached by Thee. Amen.*

✣ ✣ ✣

### Tuesday, August 27
### WHEN YOU PRAY

**Read Luke 18:9-14**

*"Two men went up to the temple to pray."*

Here is the start of a story that has great possibilities for both men because it tells us that they went to church to pray. But it turns out that one of them failed. He did the most and said the most but came away with nothing. The other did and said the least but came away with a new richness. His little was far greater than the other man's most.

What are the things to remember when we pray? The first is, be sincere. God is not anxious to hear many words. It is not how much is said, but what. The next is, be humble. Remember that you come as a sinner into the presence of the Lord. It is out of grace that He hears you. And then, be expectant. If you pray in faith you know that you will be heard and so you will leave the answer to God. You know that God will say "yes," or "no," or "wait." He has His reasons for answering as He does.

*Enrich me through prayer, heavenly Father. Teach me to be sincere, humble, and expectant. Teach me to pray. Amen.*

✣ ✣ ✣

### Wednesday, August 28
### STILL MORE CAREFUL

**Read Romans 6:1-4**

*Are we to continue in sin that grace may abound?*

Paul says that the grace of God is great enough to cover all sins. That does not mean that we should "go ahead and sin because God will forgive." To do so would be to tempt God, and it would not show the proper regard for the wonderful grace of God. The more we know the grace of God the more we should value it and be fearful of abusing it.

There have been many stories told of how people mishandle things because they do not know their value. Children have played with "shiny stones" not knowing they were diamonds. An old man used an old, "worthless" violin for a doorstop until a collector saw it and said it was of priceless worth.

The grace of God may be abused by the careless and the unconverted, but it is respected by those who feel sin deeply and regret each transgression.

*Help me to walk carefully within Thy way, dear Jesus. Amen.*

✣ ✣ ✣

### Thursday, August 29
### WHY TROUBLE?

**Read John 9:1-7**

*"That the works of God might be ıade manifest in him."*

This is the answer Jesus gave to His isciples when they asked Him about the ıan who was born blind. Then to mani- st, or show, the works of God, He healed im.

Very often the question arises, "Why o I have this sickness?" "Why do I ave this trouble; this disappointment?" What is the answer to this?

Of course, some troubles come as a esult of sin and wrongdoing. This is lear to those who know that whatsoever a ıan sows he also reaps. But some troubles ome without being the "result" of sin. They are things like sickness, hardship, or isappointment. The Christian knows that vhen these things come his way, God is nxious that faith be made stronger and hat trouble will be met in such a way hat He will be glorified. Anybody can urse God for misfortune; only a Chris- ian can bless God in the midst of trouble.

*If I must suffer trouble, O God, keep ıe in the faith to Thy glory. Amen.*

### Friday, August 30
### HE WILL

**Read I John 1:8-2:2**

*If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.*

God is faithful and just. On this we can depend for everything. God will. And the thing that means most to us is that He will forgive our sins and make us clean. He promises this to us.

But there is a condition we must meet. There is an "if." "If we confess our sins." There is another attitude that makes it impossible for God. That comes about, as John says, "if we say we have no sin." Then we deceive ourselves. We are self-righteous. God cannot help us then. And "if we say we have not sinned," we make God a liar.

"If we confess our sins!" When this happens we throw open the door to the grace of God, and He does for us what only He can do. This is the beginning of the miracle of His grace. This miracle leads on to growth and the fulfillment of His purposes.

*Cause Thy Holy Spirit to work true repentance in me, dear God. Amen.*

### Saturday, August 31
### BE TRUE

**Read Matthew 23:1-12**

*"For they preach, but do not practice."*

One of the things we despise about people, when we find it, is "not being what they seem to be." This is what the Pharisees were guilty of, and Jesus dealt harshly with them for it. They preached but did not practice what they preached.

And here is where I should look closely at myself. Am I guilty of this? Am I quick to spot sins in other people while I may be guilty of the same conduct? Do I see a wrong in someone else while I am blind to the big thing wrong with me?

God help me to be true! I should learn to know His will in my life and then strive to live according to it. And my faith must not be put away between Sundays; it must be at work all week long. I will not merely say, "I believe." I will say that and I will *live* it. I will ask God to help me so that what I say and what I do will be one and the same. For witness God needs those who are true.

*Make my life a sermon, O Jesus, that my faith shall be a working witness to Thee.*

# Correspondence

## And Thank You, Dr. Wargelin

►Permit me to thank you for your most gracious statement concerning the merger decision of the Suomi Synod in your July 9 issue. It breathes a spirit of genuine Christian fellowship that rises victorious over the sometimes constraining factors of our church history. We will continue to be very grateful to you for your very fine spirit now and in the past.

Raymond W. Wargelin
President, Suomi Synod

## Who Knows a Better Word?

►Once again Lutheran Herald has come into our home telling the thrilling experiences of growth of churches both regarding increased membership and expanded buildings. I feel a very particular emotion every time I see the words "church *plant*" in print. Truly our world has become industrial and mechanized, but do we have to use the word "plant" when referring to our church?

Perhaps the word "plant" could be reconsidered and a more inspirational word used.

Mrs. A. S. Haugen
Wanamingo, Minnesota

## Extra-Special Nickels

►I thought you might be interested in our "Secret of Sharing," which recently happened at Vacation Bible School. Our custom for afternoon exercises is to read a story to the children before they have classes.

I read the article, "A Secret of Sharing," which was in the February 19, 1957, issue of Lutheran Herald. The story was of where Suzanne's nickel went: to buy milk for a nine year old girl in Hong Kong for one hundred days.

The following day two nickels were put in the teacher's hands. When asked why, their reply was, "For milk for those kids that are hungry."

Where these nickels came from, we don't know. Perhaps they were popsicle money like Suzanne's, or out of a piggy bank—maybe they asked Mom for an extra nickel.

Nevertheless, we were thrilled with our seven and eleven-year-old students as they shared their nickels in Christian love.

We enjoy our Lutheran Herald. There is always food for thought, and we are inspired by each issue, as these children must have been.

Mrs. Norman Ostby
Douglas, N. Dak.

## "Within God's Will"

►I enjoy reading your excellent paper which my daughter hands me after she has read it. She was away last month so I have just read No. 25 where on page 623 you quoted the *Christian Century* without comment. A journal that stands for the social gospel is far from our Lutheran concept of revival.

Billy Graham never attempts a campaign unless he is sure it is within God's will so the *Christian Century* is not only against him but against Christ as well. What would become of our Christian Church if the "Century" had their way! Even with half the conversions in this crusade it seems well worth the effort put forth in this campaign. "There is joy in heaven over one soul that repents more than over 99 that need no repentance."

Why should not we Lutherans be urged to pray for this crusade? Will not God hold us responsible for being so apathetic? We all know that the morals of America is at an all-time low and it is high time the Church of Jesus Christ is proclaiming the efficacy of the Cross with more zeal and earnestness which is the work of the Holy Spirit—which Billy Graham preaches and which gives results. Let us thank God for a man who is fully dedicated and has the courage to preach the simplicity of the Gospel.

Your paper is a welcome visitor ways and I wish you abundant succe

Mrs. Caroline Bjorneby
Minneapolis, Minn.

## "I Heartily Agree"

►In Lutheran Herald of July 9, 195 I heartily agree with K. N. Falslan defense of Billy Graham's Madis Square Garden Crusade for Christ.

Miss Helen Duerr
Los Angeles, Calif.

## Not by Leaps and Bounds

►"Roman Catholics are increasing leaps and bounds in America" see to be a belief of many Protestants.

It simply is not true, and it is s prising that so few Protestants a familiar with the statistics which a to be found, incidentally, at perio intervals in "Information Service" the National Council of Churches.

Here are a few figures.

In 1906, Roman Catholics were 37 of all church members in the USA. 1956 they were 34%.

In 1906, Catholics were 16.5% of t whole American population; in 19 they were 20%, an increase of 3.5 During that time much of the immig tion was Roman Catholic.

During the same fifty years, n Catholics increased from 24.3% in 19 to 40% in 1956, for a gain of o 15%.

In other words, from 1906 to 19 Protestants and Jews increased at ratio of 4 times as rapidly as Rom Catholics.

Two other items are significant:

(1) of the 531 members of Congre 94 or 17.5% are Roman Catholics.

(2) of the 48 governors, 5 or 9.6 are Roman Catholic.

Interpretations of these statistics m vary but at least there are the figur

Willard Johnson
Barrington, Ill.

## From France

►Thanks for the Herald which rives regularly. It is read and reread all of us.

Chaplain Dean Hofst
Dreux, France

# THE CHURCH in Today's World

## Racial Coexistence Crucial

Racial coexistence rather than coexistence between Western Christians and Communists is "the really crucial question of our generation," according to Pastor Martin Niemoeller of Germany.

The church leader, who is president of the Evangelical Church of Hesse and Nassau, addressed delegates at a five-day institute on world Christianity at Drew University, sponsored by nine seminaries of the New York-Philadelphia area in cooperation with the World Council of Churches.

The problem of how Communists and Western Christians can live side by side in the midst of their ideological struggle is merely "blinding us for the moment," he said, "to the bigger problem of racial coexistence."

"How will coexistence be possible," he asked "when the predominance of the white man will have to give way to the rulership of the masses of Asia and Africa?"

Dr. Niemoeller said that by the end of this century the white man's supremacy would be supplemented by a "non-white and non-Christian majority" as an inevitable result of the predicted population of 1,800,000,000 whites and 5,200,000,000 non-whites in the year 2000.

## "Middle Adults" Need Help

Society is doing little to help the young adult bridge successfully the gap to middle adulthood according to Dr. Seward Hiltner, professor of pastoral theology at the University of Chicago's Federated Theological Faculty.

"We help the teen-ager become a young adult," he said, "and we help the elderly, but nobody helps the middle adult. And that's a critical period."

Speaking at a school for Presbyterian pastors, Dr. Hiltner cautioned that if a young adult fails to adjust to middle adulthood, he may turn to drinking or other vices. That is the time when religion can provide an answer for those who stray afield, he said, and one of the reasons why people "are coming back to the church today."

"Suddenly a man or woman realizes there are not as many problems," Dr. Hiltner said. "The house is being paid off; there are no diapers to wash; the car is paid for. On the surface, all is well. But underlying everything may be the problem of conquering the threatened meaninglessness of life," he continued.

By turning to the church, Dr. Hiltner said, the young adult is "taking advantage of the psychiatric help available in the minister and religion." Although a clergyman is not a physician or psychiatrist, he said, he has the opportunity to help before the problem becomes too serious.

For 12 years, Dr. Hiltner was executive secretary of the commission on religion and health of the former Federal Council of Churches.

## Crisis Year Reviewed

The World Council of Churches was faced with more international crises in the last year than during any other time in its entire history. This was emphasized in two reports presented before some 160 top Protestant, Orthodox, and Anglican church men and women gathered in New Haven, Conn. for the annual meeting of the council's Central Committee.

They were made by Dr. W. A. Visser 't Hooft of Geneva, general secretary of the World Council, and Dr. Franklin Clark Fry of New York, chairman of the council's central and executive committees.

Dr. Visser 't Hooft told the delegates that crises involving several nations

THIS HOLIDAY GREETING CARD showing a Madonna and Child on its cover is being distributed in the U.S. and other parts of the world this year by the United Nations Children's Fund. It is the first UNICEF card to have a religious motif and the first to mention Christmas since the fund started selling greeting cards in 1950. The red, blue and green cover shows a mother and baby painted by Gladys Rockmore Davis of New York, a portrait artist. Although done in the traditional concept of a Madonna and Child, it represents all mothers and children everywhere. The card is the only one mentioning Christmas of 10 placed on sale here and abroad by the UNICEF to help support its work for needy mothers and children in various countries of the world.

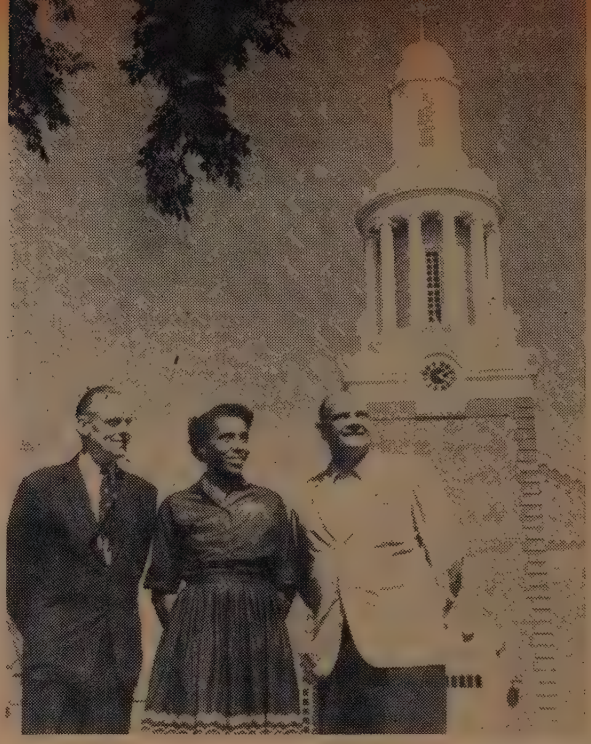
offer an "opportunity for the Churches of those nations to demonstrate" that they believe in a "costly ecumenism which can stand the test of times of tensions."

Dr. Fry's executive committee report drew attention to the "worsening of relations between Church and State in East Germany" and the "difficult situation" surrounding the Ecumenical Patriarchate in Istanbul, Turkey.

### Total Immersion

The estate of a Washington minister who drowned while conducting a baptism service in the Potomac River has brought suit for $100,000 damages against the Norfolk (Va.) Dredging Company.

Elder William Henry Morgan, 49, pastor of the Church of God and Saints of Christ, led his congregation to the river bank for baptism rites July 28, 1956. As he waded into the water to hip depth the minister suddenly disappeared from sight. Efforts to rescue him failed.



CHURCH LEADERS from all over the world gathered at Yale Divinity School here to att annual meetings of the World Council of Churches. Shown outside the school's chapel left to right: Dr. W. A. Visser t'Hooft of Geneva, general secretary of the World Cou Mrs. Rema Karema-Smart of Sierra Leone, Africa, vice-president of the World's Stu Christian Federation; and Dr. Eugene Carson Blake of Philadelphia, president of National Council of Churches.

## Among Lutherans

### Laymen Direct Laymen

Laymen are being chosen to head up men's work in the Lutheran Churches of America.

Pastors who previously directed men's work in three separate Lutheran synods resigned this spring and summer to accept calls to parishes. Now it seems possible that they will all be replaced by laymen.

A joint committee representing Brotherhoods of the ELC and ALC met on August 14 to issue a call to a layman who will head up the men's work of both of these synods until 1961, and continue as the director of the same activity in the new synod to be formed by the merger of three and possibly four synods in The American Lutheran Church.

Men's work in the ELC has been directed by the Rev. Charles E. Johnson, who resigned in June to accept a call to Trinity Church, San Francisco. The Rev. Fred J. Landdeck previously directed men's work in the ALC.

Similarly the Augustana synod at this summer's convention elected a layman to be executive director of the Augustana Lutheran Churchmen. He is Carl H. Jacobson of Cranford, N. J., and he will replace the Rev. C. Oscar Leonardson, who has held the post since 1944 and resigned this year to accept a call to Miami, Florida.

### Visitors Study Evangelism

Six Lutheran churchmen—five Europeans and an Australian—have been invited to study evangelism in the United States under the exchange of Church Workers Program sponsored by the Department of World Service of the Lutheran World Federation.

All six visitors will attend the LWF's Third Assembly in Minneapolis, Aug. 15-25, after which they will embark on a three-month study tour of the U.S. as guests of the Lutheran Evangelism Mission of the United Lutheran Church in America.

The six churchmen who are making the study of evangelism in the U are:

Dr. Friedrich Feller, a German man engaged in full-time men's w for the Evangelical Lutheran Chu of Schleswig-Holstein.

The Rev. Heinrich Foerster, pa in the Evangelical Lutheran Chu of Bavaria, Germany, and former h of the Department of Theology Students for Hilfswerk, material agency of the Evangelical Church Germany.

The Rev. Leslie Grope, pastor Highfields Parish in Queensland, A tralia, and member of the United E gelical Lutheran Church of Austra He is a member of the overseas yo delegation now touring in Americ

The Rev. Kristian Kjeldgaard, tor of Copenhagen, Denmark.

The Rev. Edvard Staahlberg, pa in Grangarde, Sweden.

The Rev. Ringolds Muziks, Latv representative to the Lutheran Cou of Great Britain, and head of the C cil's Department of Evangelism.

## WF Approves Poland Aid

nter-church aid projects for the Lu-ran Church of Poland were ap-ved for the 1958-59 fiscal year by Lutheran World Federation's Com-ssion on World Service during its nual meeting, held this year in New rk.

This will be the first time in more n ten years that it has been possible nake LWF grants available to Polish therans for such projects as church ilding and repair, grants-in-aid to rch workers, and the publication new theological literature.

All actions taken by the Commission its meeting here were adopted sub-t to the approval of the new Com-ssion which will be appointed at e LWF's Third Assembly in Min-apolis, August 15-25.

In other actions, the Commission also cided to:

• Begin work this year among the utheran Churches of South Africa at eir request.

• Approved the appointment of Dr. bert Fischer, professor of Chicago utheran Seminary, to serve as Lu-eran tutor at Mansfield College of xford University in England. This ill enable the Lutheran churches of reat Britian to train their pastors at me instead of abroad as at present. r. Fischer and his family leave in rly September for England.

• Granted funds under the present A" budget to finance buildings for ree Italian-speaking congregations re-ntly received into the Evangelical Lu-eran Church in Italy. These are the ly Italian speaking Lutheran con-regations in the country, all others ing German. The three are located towns south of Naples.

• Approved plans for enlarging the xchange of Church Workers pro-ams begun last year by the depart-ent. A sum of $35,000, an increase $10,000 over this year, was budgeted r 1958-59 to enable church workers om various countries to learn about urch life in other countries. The jective is to "enrich the professional, rsonal, and spiritual life of the par-ipant so that he can witness more fectively to the meaning of the Gospel the world today from within the amework of his church."



### No Sleep At Ten Sleep

### BUS STOP!

By the Rev. Ocee Johnson

"Oh, we're from Ioway!" sang the 74 Luther Leaguers and counselors who left the Story City circuit for the Missoula Luther League convention on July 12, with their two pastor-leaders, the Rev. Leo Bjorlie of Slater and the Rev. Ocee Johnson of Story City.

On Saturday afternoon the Leaguers from the corn country got quite a thrill going over Powder River Pass (elevation 9,666 ft.) in Wyoming on U.S. 16. The awe-inspiring mountain country was enough to keep everyone awake. Songs were forgotten for a while. And as the busses made the sharp turns on the narrow shelf-like highway on the canyon wall, with a 1,000 foot drop over the edge, many asked the question, "What would happen if—?" But the air brakes held, motors were geared down to groans, and the speed was controlled safely.

Slowing up for the village of Ten Sleep, a strange hammering was noticed in one of the motors. Tractor-wise farm boys knew the sound of a loose rod. A bearing was burned out in the big motor. Ten Sleep, Wyoming, is still about 580 miles from Missoula and the convention. No chance now to get to reserved cabins at "Old Faithful" in Yellowstone Park.

Attempts to get another bus failed, and so did many hours of hard work at temporary repair on the motor. At 2:30 on Sunday morning the bus driver admitted, "I guess we're stuck, what are we going to do?"

Answers came slowly in Ten Sleep. Little help was available. most people had made Sunday plans—some to the hayfield, some to the mountains. After a small conference it was decided that the one good bus should go on to Bozeman, Montana, the next stopping place. The rest should come through as best they could with Pastor Johnson in charge.

Thirty-seven leaguers waved goodbye to their buddies on the other bus.

CELEBRATE ELC'S BIRTHDAY—Two young members of the pre-school department at the Sunday school at Ascension Church, Milwaukee, Wis., are shown blowing out the 40 candles on the birthday cake which they then proceeded to eat in honor of the ELC's birthday on June 9.

With nearly a hundred pieces of luggage at their feet, away from bus lines and railroads, the situation did not look good. Many inquiries brought discouraging results. Finally a station wagon was secured to haul eight girls on to Bozeman. A rancher busy haying thought it "too risky to haul kids," but did agree to haul luggage to Worland, 28 miles away. Finally a cattle truck was located, benches for filling station loungers were put in for seats, and "all aboard" was again sounded. At least a few miles would be covered.

Unloaded on the sidewalk at the Washakie Hotel in Worland, there was a little more confidence in the group. This town was on a railroad, so there was a way of getting out. But the leaguers did want to get to Yellowstone Park and see "Old Faithful" erupt just once. Time was running out, and it was almost noon.

Pastor Johnson was convinced that the only way out of this situation would come from church people who loved to do things for the youth of the Church. By hurrying, he got to St. 'Luke's Lutheran Church (Missouri Synod) in time for the last two lines of the doxology at the end of the service. He managed to contact Pastor Rudolph Weiser in the study before the announcements were given, and the predicament was made known to the congregation. Pastor Weiser asked the elders to meet after the service, and in a few minutes members had volunteered four cars and a truck to make the 330-mile trip through Yellowstone Park to Bozeman.

Sunday dinner invitations were cancelled, afternoon outings were forgotten. These Lutherans of Worland took the problem of Iowa Lutherans and made it their problem. Within an hour cars loaded with Leaguers and baggage were speeding toward Bozeman, via "Old Faithful." The car caravan arrived safely an hour before the bus. The young people were tired but so very thankful for having met some Lutheran friends with big hearts in a Wyoming town far from Iowa.

The last leg of the journey to Missoula was worked out with the assistance of Pastor Lyle Onstad of Bozeman. A Montana State College bus was engaged for the young people and a truck hired for the baggage. So the Leaguers came into Missoula singing the "Iowa Corn Song" louder than ever, having learned a lot about Western hospitality, but much more about the warmth of hearts and concern for youth in Lutheran congregations, regardless of synodical lines.

## DP's Summer Session

By Dr. Gaylerd Falde

Meeting on the shores of beautiful Flathead Lake, for their annual summer President's Council session, the district presidents of the ELC and their families, together with Dr. F. A. Schiotz and his wife, enjoyed the hospitality of Pastor A. H. Amundson and the congregation of First Lutheran Church of Polson, Montana, July 15-23.

The place of meeting was determined by the International Luther League convention at adjacent Missoula, making it possible for the presidents to attend several of these sessions also.

Under consideration at Polson were many of the concerns and opportunities facing the Church in this present age. Two of the days were spent at the semi-annual session of the Home Mission board in discussion of further developments of the Home Mission program. The union negotiations, the clergy roster, the new mission field in Brazil were some of the other major areas of study.

Guest lecturers were Dr. Alvin Rogness and Dr. Herman Preus of Luther Theological Seminary. Dr. Rogness conducted Bible studies in the Psalms, and Dr. Preus presented papers on the doctrine of the Word and pre-theological curriculum and training. Other papers under discussion by the group were given by Pastor Myron Austinson on the lodge, and by Dr. Elmer Reinertson on divorce.

This summer session has become very significant and beneficial to the district presidents as they seek under God to carry out their assignments and responsibilities in the Church. Ample time for unhurried consideration and deliberation on that which pertains to the welfare of the Church, as well as opportunity for rich Christian fellowship has proven to be of great blessing to these men, and (it is their prayer) also to the Church.

## Springboard Schools

Two workshop schools, held c currently during the week of July 15 previous to the Missoula YPLL c vention, will have far-reaching eff in the life of the Youth Movement.

One of the springboards into Missoula convention was the Advan Leadership Training School, consist of the circuit and district teenage c cers. The other school was an enti new experience in YPLL history, a was composed of adults elected by th respective circuits who are willing serve as circuit "sponsors," or co selors to train local lay counselors.

Many of the sessions for the t schools were combined, but most the hours were structured to fu the varying needs of these two grou Raymond Johnson of the YPLL s served as dean for the initial spon school, and David Brown was dean the ALTS group. Supplementing th were two representatives of the Lut League of the American Luthe Church, George Utech, its presid and Robert Vogel, vice-president. T Bible study sessions were conducted Carroll Hinderlie.

A large segment of the curricul consisted of workshops. The youth a adults set up their own vespers, recr tional periods, panel discussions a sharing hours. The other course c sisted of training sessions in yo leadership.

ANNIVERSARY-DEDICATION—South S tiago Church near Clear Lake, Minn., celebrate its 75th anniversary September at which time the new parish hall addit will also be dedicated. Present pastor of church is the Rev. V. A. Jensen.

## Evangelists' Schedules—September

**Allen Lee:**

1-12 . . . . . Newell, South Dak.
Knut A. Knutson, Pastor

15-19 . . . . . Sturgis, South Dak.
Clarence Johnson, Pastor

**Oscar C. Hanson:**

15-19 . . . . . Bethany Lutheran—
Minneapolis, Minn.
Ingolf Kronstad, Pastor

**T. W. Tysdal:**

1-12 . . . . . Maskell, Nebraska
D. E. Striker, Pastor

22-26 . . . . . Wheeler, Wisconsin
(tentative)
M. E. Arneson, Pastor

29-Oct. 3 . . . . Ft. Ransom, North Dak.
Roger C. Paulson, Pastor

**H. O. Egertson:**

8-12 . . . . . Rice Lake, Wis.
Eugene Engelstad, Pastor

15-19 . . . . . Platte, South Dak.
LeRoy W. Stadem, Pastor

22-26 . . . . . Joice, Iowa
David Luttio, Pastor

29-30 . . . . . Newman Grove, Nebraska
John L. Quam, Pastor

**Carl Opsahl:**

1-5 . . . . . Concrete, Washington
Morris A. Thompson, Pastor

8-12 . . . . . Marysville, Washington
Dennis Anderson, Pastor

22-26 . . . . . P-T-R, Marietta, Minn.
M. Mandsager, Pastor

29-Oct. 3 . . . . . Jewell, Iowa
M. Ingebretson, Pastor

### P-T-R Missions—September

8-12 . . . Glenwood-Alexandria Circuits
Conrad M. Thompson, G. S. Helgesen, Oscar C. Hanson, and Oscar Engebretson.

22-26 . . . . . Montevideo-Rock Valley-LacQuiParle Circuits
Conrad M. Thompson, G. S. Helgesen, Oscar C. Hanson, and Oscar Engebretson.

29-Oct. 3 . . . . Milaca-Brainerd Circuits
Conrad M. Thompson, Oscar C. Hanson, and Oscar Engebretson.

## Changes of Address for ELC Pastors

D. J. Borge, 602 Iowa Avenue, Decorah, Iowa, 7-1-57

G. O. Evenson, 702 Lansdowne Ave., Saskatoon, Sask., Canada, 8-1-57

Theo. Homdrom, 1538 Fulham, St. Paul 8, Minn., 8-1-57

S. M. Moe, Colfax, Wis., 8-1-57

H. C. Satre, 3378 W. 37th Ave., Vancouver, B.C., Canada, 7-15-57

O. K. Stenberg, Kenyon, Minn., 7-14-57

R. M. Vordale, 9609 Westwood, Detroit 28, Mich., 7-23-57 (temp.)

A. S. Waters, 9th Motor Trans. Bn., 1st Marine Div., Camp Pendleton, Calif., 7-12-57

Claude W. A. Magee, Sedgewick, Alta., Canada, 7-7-57

Harvey J. Neufeld, Box 511, Meadow Lake, Sask., Canada, 6-1-57

Ralph K. Odegard, McLaughlin, Alta., Canada, 9-15-57

Harold Popp, 1112 Birch St., Eau Claire, Wis., 6-1-57

Denis Stutrud, Elgin, Iowa, 7-1-57

Wallace Asper, 431 S. 6th St., Moorhead, Minn., 8-1-57

C. E. Hansen, 217-219 State Bldg., La Crosse, Wis., 8-1-57

Jack L. Olson, 2310 Thorntree Lane, Palatine, Ill., 8-1-57

H. C. Satre, 3378 W. 37th Ave., Vancouver, B.C., 7-1-57

Carmen P. Thronson, Barron, Wis., 8-4-57

L. R. Vanderpan, Sioux Rapids, Iowa, 7-15-57

M. G. Berg, 1322 6th Ave. S., Fargo, N. Dak., 7-10-57

Bernt I. Dahl, 8816 Monte Cristo Dr., Everett, Wash., 8-15-57

Lauren Egdahl, 1702 Farlington St., W. Covina, Calif., 8-11-57

David P. Himle, 2 Wesley St., Baldwin, L. I., N. Y., 8-8-57

A. R. H. Johnson, 8800 Woodman, Pacoima, Calif., 7-28-57

James Kallas, 3 Grand Rue, Croissy-Sur-Seine, France, 8-1-57

H. G. Loddigs, c/o Luth. Bible Inst., 1619 Portland, Minneapolis, Minn., 8-15-57

F. T. Lokensgard, 1833 N. Broadway, Fargo, N. Dak., 8-15-57

Jerry E. Moe, Valders, Wis., 8-1-57

Allen J. Severson, Box 334, Outlook, Sask., Can., 7-20-57

## Newly Ordained Men:

Richard A. Dahlin, Hayward, Wis., 6-1-57

Alan J. Hatlen, La Center, Washington, 7-23-57

Edward T. Hedlin, Chaplin, Sask., Canada, 6-15-57

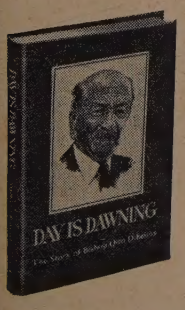
Carl A. H. Kopperud, Kindersley, Sask., Canada, 6-2-57

Curtis A. Fox, Philip, S. Dak., 7-15-57

Duane C. Hoven, Dodgeville, Wis., 7-1-57

Jake A. Reinhardt, Hadley, Minn., 6-20-57

Allan A. Turmo, Rhame, N. Dak., 6-30-57


*An Inspiring Story of Conflict . . . and Courage*

# DAY IS DAWNING

Here is the true story of Otto Dibelius, Bishop of Berlin. This towering churchman is called a "demon" by the communist government in the East Zone of Germany, a "hero of the faith" by his followers.

For his faith Bishop Dibelius has suffered imprisonment, curtailment of his work as a minister, and countless other indignities. Yet his faith has sustained not only himself, but his people as well.

The anonymous author knows the bishop and his work at close range, and has himself suffered persecution for his beliefs. His story of one of the greatest living voices in Christendom makes for fascinating and forceful reading.

**$3.50**
Code 31-1669

**Augsburg Publishing House · Minneapolis**


# Parish Conservation Service

**(Formerly The Placement Service)**

**The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

Poultry farm, 16 acres with ½ mile waterfront. 2 large hen houses, modern dwelling. REA. School bus. Lutheran community in W. Minn. 525-1A

300 acre stock, grain and poultry farm, ½ plowland. 100 rods of lakefront. Modern house and large bldgs. Lutheran community in W. Minn. 525-2A

378 acre farm in Ransom Co., N. Dak. 200 acres tillable, 40 acres alfalfa. Good hay and pasture land. Good bldgs. REA, school bus route. 525-3A

100 acre farm near Shawano, Wis. About 75 acres tillable, 20 alfalfa. 9 room house with bath, hot and cold running water. Log and frame barn, silo, milkhouse and 2 car garage. Price: $5,000. 525-4A

12½ acre chicken farm on Puget Sound. Housing and equipment for 3,000 laying birds. 500 ft. waterfront. Excellent modern 2 bedroom house. Fruit trees, garden plot and berries. Will consider 38 or 40 ft. house trailer as part payment. 525-5A

357 acre farm in W. Fillmore county, Minn. 200 acres level land, bal. in pasture. Good bldgs, including house. Price: $112.50 per acre. $10,000 will handle. Possession either by Oct. or March 1st, 1958. Close to ELC church and school. 525-6A

425 acre dairy farm, 225 acres tillable. Tar

road, school bus, mail and milk routes. 8 mi. to town. Close to Luth. church and college. All modern house, barn equipped for grade A Milk. Price: $75 per acre. 525-7A

### Businesses

Shoe repair shop with large volume business in NC N. Dak. town of 1,200. Bldg. with living quarters, $5,000. Repair equipment $1,000 with bldg. Stock at inventory cost. 525-8C

## FOR RENT

Lovely room for rent in S. Mpls. to one or two employed girls. Kitchen and laundry privileges can be arranged. 525-9B

Room for employed or retired woman in SE Mpls. All utilities furnished. Near transportation. No smoking or drinking. 525-27B

## WANTED TO RENT

1 or 2 bedroom house or apartment for Lutheran couple and 2 children during 1957-58 academic yr. by U of Minn. graduate student. 525-10B

Apartment or house in Mpls. in vicinity of General or Fairview Hospital about Nov. 1, 1957. Lutheran professional couple with small family. 525-11B

Home Economics teacher in White Bear Lake, Minn. desires apartment for the coming school year. 525-28B

Gentleman desires to rent an unfurnished room in a private home. Preferably in S. Mpls. Could possibly help with tasks if need be. 525-29B

## POSITIONS WANTED

Woman desires position in X-ray, medical and surgical dictaphone work. Experienced. Prefer Twin City location. 525-12D

Active, mature woman desires position as housemother or parish visitor. Would prefer youth work. Experienced with young people. Location not particular. 525-13D

Trained and experienced Christian woman wishes part time work in parish worker's position or part time supervisory work or remedial teaching in children's home. 525-14D

Special student at Luther Seminary with 10 yrs. pastoral experience could do 40 [illegible] pastoral work per week or hospital chapl[illegible] public relations work, private tutoring speech, elementary mathematics or social ence. Wife able to do church secretarial personnel work. 525-[illegible]

## HELP WANTED

Housekeeper needed—2 motherless child[illegible] ages 7 and 1½. Live in, evenings and w[illegible] ends free. Close to Lutheran church and tra[illegible] portation. South Minneapolis. 524-2[illegible]

Lutheran family in Mpls. suburb des[illegible] middle-aged or older woman as housekee[illegible] for father and 3 sons, or seminary student [illegible] family to share our home. 524-2[illegible]

Housekeeper wanted by father with[illegible] children in a comfortable home in NW [illegible] Dak., 2 blks. from school, 5 blks. to a sh[illegible] ping center. Applicant must love childr[illegible] 524-2[illegible]

Nurses aid in old people's home, cen[illegible] Wis. Salary, social security, board and ro[illegible] furnished by home. 524-[illegible]

Reg. nurse for new modern ELC home [illegible] aged in central Wis. 65 bed capacity, [illegible] cluding 15 bed infirmary fully equipp[illegible] Comparable salary, Soc. Sec., and full liv[illegible] facilities within home. 524-[illegible]

Women for Language (French), Mat[illegible] matics and physical Education positions [illegible] Lutheran college in the South. Ideal clim[illegible] and mountain scenery. Congenial colleag[illegible] 524-[illegible]

Minneapolis suburban ELC church ne[illegible] choir director immediately. 524-[illegible]

Custodian position open Sept. 1 in E[illegible] church in Parkland, Wash. Apt. furnished [illegible] church property. Married couple prefer[illegible] 524-[illegible]

Middle aged lady for housework on [illegible] farm. Adults. 525-[illegible]

Mother and child wanted to care for ho[illegible] and 2 children in exchange for board [illegible] room plus $50 per month. 525-[illegible]

A dependable Christian housekeeper nee[illegible] by middle of Sept. for a home with 2 sch[illegible] age children, on a modern farm in N. D[illegible] State wages expected. Give references. 525-[illegible]

Registered nurses needed for new Luthe[illegible] Home in Mont. Flathead Valley area. 33 [illegible] from Glacier Park. 525-[illegible]

Parish secretary vacancy in an ELC chu[illegible] in Seattle, Wash. 525-2[illegible]

Secretary for social service departm[illegible] Shorthand and typing; interesting work [illegible] progressive agency in Ia. 525-2[illegible]

Wanted a married man with small fam[illegible] to work on livestock and grain farm loca[illegible] in Ia. 2½ mi. to school and 6½ mi. to E[illegible] church. School bus by door. All modern [illegible] room, 3 bedroom house. Newest and best [illegible] of machinery. Can start anytime after Oct[illegible] 525-2[illegible]

Class A apprentice or embalmer in an [illegible] Lutheran community of 6,000 pop. Good b[illegible] ness—ideal working conditions. 525-2[illegible]

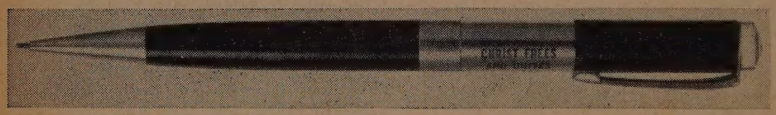
Man wanted for part-time janitorial w[illegible] in suburban Mpls. ELC church, in St. L[illegible] Park area. 525-2[illegible]

Man 25 to 35 yrs. of age. Lutheran. Ger[illegible] al banking experience. Excellent opportu[illegible] in Red River Valley, near Fargo, N. D. 525-2[illegible]

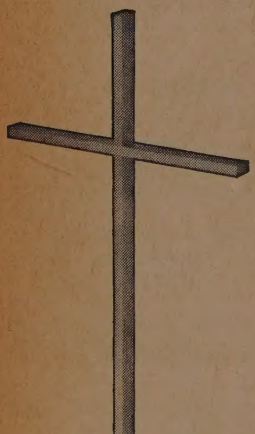
Man and wife wanted for custodial p[illegible] tion in large midwestern church. Experie[illegible] essential. Certificate of health. $250 per mo[illegible] Apartment rent free and all utilities provid[illegible] 525-2[illegible]


# LWF Assembly Mementos

LETTER OPENER No. 45-1093 ..... $2.50



LWF EVERSHARP ..... $1.00



SOLID BRASS CROSS
No. 45-5541
$5.00

LUTHER PLAQUE . . $14.95

PAPERWEIGHT No. 45-1096
$3.50

LWF STERLING SILVER
SPOON No. SS57 . . $3.85
tax included

LWF
Assembly
DECALS
for windshield,
suitcase,
etc.
10c

At the Assembly Bookstore
or AUGSBURG PUBLISHING HOUSE

*when in Minneapolis at the LWF Convention . . .*

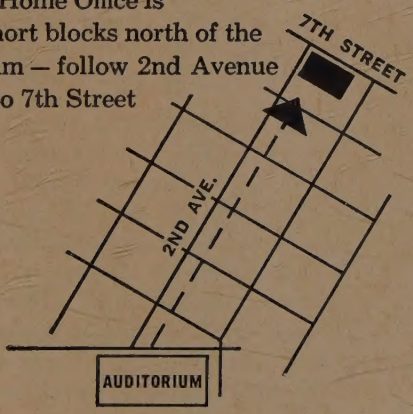
# VISIT Lutheran Brotherhood's

## HOME OFFICE and LUTHERAN CENTER

Here's the ideal place to meet your friends. The *Lutheran Center* – located on the court level of our new Home Office building – offers a quiet, friendly atmosphere in which to relax.

And while you're visiting, we'd be happy to show you around our new building if you so desire.

Our Home Office is just five short blocks north of the Auditorium – follow 2nd Avenue to 7th Street




*See you at the Convention at Booth 27!*

Numerous Lutheran groups use the LUTHERAN CENTER for committee meetings or other gatherings. Facilities include a 300-seat auditorium, a beautiful lounge overlooking the terraced garden and the Martin Luther Library.

**Lutheran Brotherhood**

**HOME OFFICE • MINNEAPOLIS 2, MINNESOTA**

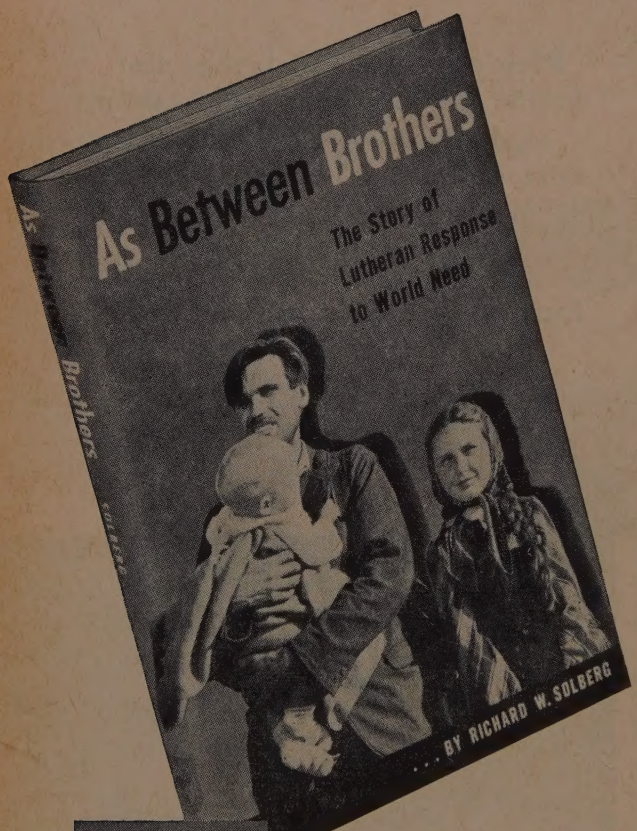
*Our 40th year of conscientious service to Lutherans and to the Lutheran Church*

**LIVING BENEFITS FOR LUTHERANS THROUGH LIFE INSURANCE**

LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

*Now Ready!*

# As Between Brothers



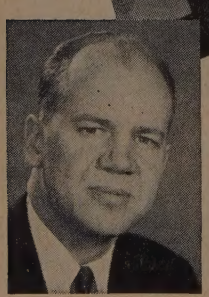

## The Story of Lutheran Response to World Need

BY RICHARD W. SOLBERG

HERE is a timely, dramatic, deeply human story of people in need, and people with a will to help.

The setting is a world devastated by two wars. The author deftly depicts inter-Lutheran ventures which have reached out—over the past 40 years—to meet the physical and spiritual want of unnumbered people, all over the world . . . refugee resettlement; food and clothing distribution; church reconstruction; guidance in stewardship; publication of Christian literature; training of church workers. In the United States alone, more than $100,000,000 was given by Lutherans in the past 18 years for this global work.

This is more than an account of a single group or organization. It is the dramatic story of spiritual forces overcoming a crisis that shook modern society. It is the story of people from many nations being knit together by acts of common love. It is a significant chapter in the history of the Christian Church. Here is the story of Lutheran World Action, Lutheran World Service, and Lutheran World Relief—a magnificent portrayal o Lutheran response to world need.



*Dr. Solberg is Chairman of the Department of History, Augustana College, Sioux Falls, South Dakota. He served from 1953 to 1956 as Senior Representative in Germany for the Lutheran World Federation Department of World Service.*

244 pages, cloth cove
16 pages of pictu

**$3.0**

Code 14-48

Augsburg Publishing House Minneapolis 15, Minn.

Please send me_____AS BETWEEN BROTHERS, $3.00

I enclose $_____ Charge my account ☐

Name _____

Address _____